



Planted by the Waters

Summer 2020

Ecumenical Peace Institute/CALC • P. O. Box 9334 • Berkeley, CA 94709 • (510)990-0374 • www.epicalc.org

For the Healing of the Nations A Virtual Service of Worship & Witness Livermore Nuclear Weapons Lab Good Friday — 2020

report by Carolyn S. Scarr

Reading the notes of the 2020 Good Friday planning group illuminates the growing awareness of the fact that the Good Friday anti-nuclear witness could not be held as it had been for the last 35 plus years. The minutes of the first planning meeting, January 29, record a focus on finding the right theme for this year's witness. Carla DeSola offered a Celtic prayer:

"May I be well in my own soul and part of the world's healing this day."

We connected it to "For the healing of the nations" Revelations 22:2 which we expanded to "For the healing of the peoples"

"For the healing of the earth"
"Tikkum olam."

Carl Anderson also liked Psalm 30, Psalm for Healing.

We had already asked Ken Butigan, one of the seminarians who organized the first Good Friday witness at the Livermore Lab, to preach and he was going to fly out from Chicago to do so.

In early March we began to wonder whether we might need to cancel. We had spent February focused on details of music, opening and closing speakers, meeting with police and other logistical details. We hoped that it would be possible to maintain safe distance in the little field at the corner. We recognized that it might not be safe for Ken to fly out from Chicago and determined that that would be his decision.



Carl Anderson at LLNL gate. Good Friday 2020.
Photo by Mark Coplan.

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American Exceptionalism — the Doctrine of 'Humanitarian Intervention' EPI 2019 Autumn Gathering

Friends and members of Ecumenical Peace Institute met at St John's Presbyterian Church of Berkeley on Sunday, October 27—a day of winds. PG&E had turned the power off in the hills of Berkeley and Oakland. St. John's, however, had power, so Food Not Bombs was able to serve us their delicious hot food and we could gather in the light and run the amplifier and hear Alicia Jrapko and Paul Larudee's excellent presentations. And the music — Betsy Rose opened our program with a new song. Daniel Zwickel gave us a musical wrap up to our evening.

Alicia Jrapko, is the US coordinator of the International Committee for Peace, Justice and Dignity. She is also one of the co-chairs of the National Network on Cuba (NNOC) and co-editor of Resumen Latinoamericano/US Chapter. In October 2014 the Council of State of the Republic of Cuba awarded Alicia Jrapko the Medal of Friendship.

Paul Larudee, has been on the faculty of several universities in the San Francisco Bay Area. He has been an organizer with the International Solidarity Movement in Palestine and co-founder of the movement to break the Israeli naval siege of Gaza. He was aboard the boats that entered in 2008 and the 2010 Flotilla attacked by Israel. He was shot by an Israeli soldier in 2002. He co-founded the Global March to Jerusalem, the Free Palestine Movement and the Syria Solidarity Movement, and went to Syria with delegations led by Nobel Peace Laureate Mairead Maguire in 2013 and 2014. He was one of six U.S. observers of the Syrian presidential elections in June, 2014.

Looking at the rise of U.S. military interventions around the world justified by the supposed "responsibility to protect", we asked Paul and Alicia to speak about what is U.S. foreign policy in action, Paul in the Middle East and Alicia in Central and South America.

Alicia published her talk in *Resumen -- English*. Here are her opening words: "As we are gathering today, in my country Argentina, there is a very important presidential election taking place. If there

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is no fraud, it appears that the progressive formula of Alberto Fernandez for President and Cristina Fernandez for Vice-president have won.

"This is a good sign and very close to my heart. I left Argentina in the seventies at the time of bloody military dictatorship in South America, I was one of the lucky ones that was able to survive to tell the story.

"This election is one example of the push back against the imperial advances in Latin America. In virtually every country of the region that has subervient governments who have tied their carts to the neoliberal model there are major struggles breaking out; each one with their own social and historic characteristics.

"In the case of Argentina, it is an electoral face-off with the people, who are burdened with a \$45 billion dollar debt to the International Monetary Fund that generations of workers and poor will be obligated to pay off for generations, responding. While the form of resistance is different in each country the war is not that complicated when you think about it.

"On one side you have the Political/Military hegemony of Washington with the IMF, the multinational corporations with their scripted media, the local oligarchies and the compliant Organization of American States with their puppet General Secretary Luis Almagro.

"On the other side are the workers, the unions, the campesinos, the students, the impoverished, the retired trying to maintain their pensions and the Indigenous communities protecting to the death their lands against the voracious appetite of the Empire.

"This formula is not new it has been going on for 200 years ever since the Monroe Doctrine of 1823 when the US declared that Latin America was its backyard and it would not tolerate competition there from European capitalist countries nor uprisings from the populations. This mindset from Washington of 'the Americas are for the Americans' has not changed one bit and with the decline of the capitalist system they are acting with open and desperate impunity.

"I am sure many of you remember that 20 years ago there was a progressive wave that was ushered into Latin America that brought hope to the poor. It was a time of integration among countries, with Hugo Chavez 's Bolivarian Revolution in Venezuela partnering with Fidel and socialist Cuba being the impetus, and it included others Nestor Kirchner in Argentina, Lula Da Silva in Brazil, Evo Morales in Bolivia, Rafael Correa in Ecuador and some others. There were progressive regional coalitions formed like CELAC, the Community of Latin American and Caribbean States, ALBA, Bolivarian Alliance for the Peoples of Our America and Mercosur were born. All of these were collaborative coalitions designed to develop regional cooperation that had mutual benefit based on respect

and trust with the goal of raising the quality of life for all.

"What made this all possible has to be traced back to the Cuban Revolution of 1959 when the US lost a prime colony that Washington has never forgotten or forgiven. This was a revolution that took a qualitative leap on April 16, 1961, after US planes had bombarded Havana, Fidel declared, 'Because what the imperialists cannot forgive us for is that we are here' . . . 'and that we have made a socialist revolution right under the very noses of the United States.' . . . "

Paul Larudee opened saying he needs to tell us everything we think we know about Syria is a lie.

Paul remembering speaking with his friend Hisham Ahmed, asking him why so many lies are told about Syria.

Hisham reminded Paul that in war truth is always the first casualty. That's always the case. You need to tell lies to the public so they will do what you want and fight these wars. However, unlike even Vietnam and Iraq, in the case of Syria everything that's said about Syria is a lie. It's totally fabricated. Hisham said it is because the U.S. is losing this war. They have to tell lies.

Let's take an example. You've heard about the hundreds of thousands of people who have died in Syria. Let's look at the ratio between combatant casualties and civilian casualties. There are two combatants to every civilian casualty. That's exceptional. We never had that kind of ratio in Vietnam or any other wars that we have fought. This gives us an idea of how big the lies are. For a time, the United Nations was telling us the truth until they were told to shut up. Now these figures are being told by an anti-government Syrian exile living in Coventry, England.

Paul spoke of his trip to Syria last September (2019) he got a chance to meet and to speak with President Assad. Paul offered a proposal. Paul said that in the U.S. we are having a hard time finding really good, qualified candidates for president. Would President Assad consider an exchange program. A lot of people would think that he is more qualified than anyone we've got on the ticket now. He roared with laughter and said, "You want me to come to the U.S. and be president?" and I said, "Well, it's a proposal." Assad said, "But then Donald Trump would become. . . ." I said, "Well, it has its down side."

Should the U.S. be in Syria?

Paul noted that the presence of the U.S. in Syria is illegal — in violation of the UN Charter, breaking international law and also against U.S. law. This applies to everyone who enters Syria without a visa giving permission. The presence of Russia and Iran is not against the UN Charter. They were invited in by the government of Syria.

Paul described the starting point — it goes back 40

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or 50 years. At the beginning of the conflict Syria was fiercely independent with its own foreign policy and its own domestic policy. A foreign corporation was not allowed to own more than 49% of any business in Syria. Syrians were controlling their own economy which was expanding rapidly. Syria requires 51% of the parliament to be workers. They have a national health system for everyone. They have free education up to MD. In the last election, where Paul was an observer, they had 3 candidates running for president. There was a big turnout. The Baath party won a minority of the vote. They have formed a coalition [in the usual parliamentary system].

Syria's example had to be stopped. Ambassador Ford went to dissident groups and offered support if they would rise up. U.S. also imported mercenaries and the funds to support them. As elsewhere, the U.S. wanted a government in Syria which would obey us. The dissident groups have the support of less than 10% of the population according to polls conducted by British polling agencies.

What the U.S. has in mind is regime change of the countries that won't obey orders. General Wesley Clark in an interview on Democracy Now! said he had been told that the U.S. wanted to change the governments of 7 countries in five years -- Iraq, Somalia, Iran, Syria, Lebanon, Libya, Sudan. These are countries that don't follow orders, that don't profit American companies.

How do you get support for regime change? As Hisham Ahmed pointed out, you create fake news. One example is the film "Hell on Earth" put out by National Geographic about Aleppo. Paul saw the trailer before it was released and recognized a scene which purportedly showed an apartment building in Aleppo being bombed by the Syrian military. Paul recognized the footage. It was a film of an apartment building in Gaza bombed by the Israeli military.

Another example: A whistle-blower has charged that the Organisation for the Prohibition of Chemical Weapons has falsely accused Syria of a chemical weapons attack on Douma, Syria, in April 2018. Former director of the OPCW José Bustani and Richard Falk support the whistleblower.

Syria has created a reconciliation process to integrate rebels who want to rejoin the country. For detailed history Paul highly recommends Max Blumenthal's book *The Management of Savagery* on the U.S. sponsorship of terrorists of all sorts who are the agents of U.S. regime change, and Tim Anderson, *The Axis of Resistance*. Paul hopes to put out a book about the reconciliation program in Syria.

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By March 18 we were making plans for a very small presence at the Lab gate with a Zoom supported service to be presented and "attended" virtually. The very small presence was accomplished by Carl Anderson and Mark Coplan who witnessed at the gate with the nuclear crucifix banner. Carl spoke of his observation of the stream of workers entering the lab. The prayer service was a tapestry of recordings from previous services and Zoomed in prayers, responsive readings and, of course, Ken's sermon which he gave via Zoom from Chicago.

Rev. Max Lynn welcomed us and was instrumental in keeping us all together. It was lovely to see Isabella Zizi and Benjamin Mertz once again offering Honoring the Land and the Ancestors in the recording from last year's service. Zahra Billoo was live-Zoomed giving us the Invocation from the Muslim tradition. Carl spoke next from the entrance of the Lab, followed by Marylia's report on the doings of the Lab. Sacred Movement followed, as recorded in last year's service. The Responsive Reading, based on the sermons of Saint Oscar Romero and the scriptures of a number of traditions, was read by Haley Brown, Stephen McDermott Myers & Nancy Taylor. The repeating line was "Let us not tire of preaching love: it is the force that will overcome the world." (Oscar Romero) Rev. Max read Isaiah 65:21-23 and Father Ivan Tou read the Passion story.

Ken Butigan preached; here are some highlights of his homily — excerpted from his written text:

For the first time in 37 years, we do not gather at the lab. Like people of faith around the world, we are marking Good Friday in self-confinement. We are perhaps glimpsing in a new way the shock of that first Good Friday and that even greater shock of Easter Sunday. We are not together in a religious building. We're not even at the lab, bringing our religious, transformative ritual to a place that needs deep healing, transformation, conversion. Instead we are experiencing in our own way the separation and anxiety of that first Good Friday. Perhaps, in our own ways and contexts, we are tasting across those 2000 years the dread and unknowing that the first disciples experienced. Things had been going along so normally—and then, suddenly, dramatically—everything changed. The world they had known disappeared.

And, perhaps, that's true for us, too. Like the followers of Jesus, we don't know how this crisis, in 2020, is going to turn out. We're confronted with the unknown. We are challenged by the unknown. For now, and maybe forever, we're facing the unknown. Or, maybe we can think of it the way the late Zen Priest Bernie Glassman put it: we are "bearing witness to the unknown." This would not

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have been something we would choose, necessarily. But here we are dumbstruck, present in this strange and disorienting moment. And in this moment, we bring that disorientation to our annual pilgrimage to Lawrence Livermore National Laboratory, whose work designing and perfecting nuclear weapons has unleashed a monumental disorientation in our world and in our lives. We are bearing witness to the lab, and all it means. But not doing it in our places of worship. And not doing it at the lab.

Wherever we are, we are bearing witness to the reality of nuclear weapons. After all, our nuclear culture is not in any one place, but in an infinite number of places. When every point on the globe lies vulnerably in the nuclear cross-hairs, the nuclear center is everywhere and nowhere. So wherever we are, watching or hearing this, is a place of bearing witness, prayer, and nonviolent resistance.

Wherever we are, and however disoriented, we are still doing the work of "healing the nations." We make an annual journey to this place longing for healing. For ourselves. For our communities. For all those who have been harmed directly and structurally. For all those denied resources, dignity and the fullness of life because a decision was made nearly 80 years ago to build a sprawling system of threat and destruction, a decision that has been ratified over and over again with each passing decade.

Over those decades, there has been an alternative decision. Many of you have been faithfully voting with your lives for another way, a world free from nuclear weapons. Even as we face the unknown in this strange moment, we are maintaining a steadfast tradition, visible and invisible, calling for a world that does not rely on weapons of mass destruction, but instead uses its bounty to meet the needs of everyone in this wounded and sacred world. From the very first days of the nuclear age, there have been voices ringing out for the great conversion—the disarmament of the United States and all nuclear powers, and

the disarmament of our hearts and our lives that have made the nuclear threat possible.

. . . . This particular tradition at Livermore began on Good Friday in 1983, when a handful of us also decided to challenge this disorientation and bear witness to the unknown. We were students at the Graduate Theological Union who formed what we called Spirit Affinity Group. We had been involved in protests at the lab, and felt called to confront the great spiritual crisis of our time from our particular religious contexts.

We decided to do this by organizing what we called "The Way of the Nuclear Cross" Good Friday service at the corner of Vasco Road and East Avenue adjacent to the lab, followed by nonviolent civil disobedience.

The centerpiece of this action would be that three members of our group — Terry Messman, Darla Rucker, and Patricia Runo — would be confirmed in the Catholic Church. This was a highly unusual place to hold such a ritual, but they felt that having this take place at a nuclear weapons laboratory would signify their theological conviction that reception into the church meant reception into Jesus' "way of the cross" for peace and disarmament. . . .

. . . . After the service and confirmation, we labeled the mock-up of the MX missile (which has been laying, up to this point, unobtrusively to one side of the stage) as "The Nuclear Cross." Then we hoisted The Nuclear Cross from the ground. One of our themes was a call for the lab to "take back the nuclear cross."

We had planned to take it to the lab's South-West Gate, but a long flank of California Highway Patrol officers had been flung across the width of East Avenue. We would not be allowed to reach the gate. So we improvised, laying it in the center of the intersection of Vasco and East. As we chained ourselves to the missile, beginning to enact a "die-in," we asked the others risking arrest to kneel, sit or stand in lines at each of the four perimeters of the intersection. Eventually 73 of us were arrested. The eight of us chained to the missile were cut free by the sheriffs and arrested, and then the missile was dragged away by authorities. When we went to trial months later, we wanted to have it brought in to the courtroom as Exhibit A, but we were told that it was laying on the bottom of the Livermore dump. We took this to be a fitting symbol of disarmament. In fact, as we had hoped, the lab had, indeed, "taken back the nuclear cross."

And here we are today, with all of you having continued this witness for four decades. The Pentagon's budget request for fiscal year 2021



Good Friday, 1983

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asks for over 100 billion dollars more than last year for nuclear weapons and advanced conventional weapons. . . .

We are at a crossroads. When the pandemic passes, the existing systems will try to drive us back to the normalcy of violence and injustice — the normalcy of 2019, and all the years before it. But it need not be like that. As Fr. Bryan Massingale, a professor at Fordham University, has said, “Our goal cannot be a return to an unjust ‘normal.’” . . .

In a curious way, COVID-19 is a strange messenger. It is calling us resolutely to join this planetary movement.

So...

- In this time of anxiety, let us renew our relationship with our loved ones, even if we are in close quarters.
- In this time of dislocation, let us nurture the bonds of connection and solidarity.
- In this time of instability, let us imagine what nonviolent practice we can take up and deepen.
- In this time of disruption, let us find ways to commit our lives to the healing and well-being of all.

Sisters and brothers, let us join this all-embracing movement for the great turning, as our friend Joanna Macy calls it. Let us commit ourselves to the dramatic, systemic transformation needed now more than ever.

~ ~ ~

The vision, principles and strategies of nonviolent movement-building will strengthen our capacity as agents of nonviolent change -- for a renewed and revitalized world, and for “The healing of the nations.”

An offering was requested. Tony Scarr played an offertory on his clarinet. Daniel Zwickel offered Reflections on the Passover —the freeing us all from slavery — then led us in closing music:

Namaste, chaverim. Asalaam alaycum.

Namu myoho renge kyo, La paz sea (SAY-AH) contigo (3 times)

(Last time) Peace be with you always, Always.

Benediction and Call to Action were offered by Rev. Max. Then we watched the video of last year’s march to the main gate with circle dance and action at the gate.

It was a good witness. If you missed it or want to see it again you can see it at Ecumenical Peace Institute’s website: www.epicalc.org



Gaza

an account by Rev. John Anderson

On Saturday Dec. 14, 2019, Rev. John Anderson spoke in the Pacific School of Religion Chapel of the Graduate Theological Union in Berkeley. He shared his recent experience in Gaza with the assembly. The text of his remarks follows, lightly edited by Vivian Zelaya.

Eight weeks ago I visited a twenty-five by six mile open air prison, an expanse tightly controlled by Israel. Thirty percent of the farmland within, is determined by Israel to be a military zone and thereby unusable. There are walls on the North, balloon drones above, snipers and tanks to the East, the sea and the air space, all controlled by Israel.

In May, 1948, Israel declared independence and forced about 750,000 Palestinians from about 531 Palestinian villages, killing another 13,000 in what is known as the Nakba. Many Palestinians escaped to Gaza believing their exile would be temporary.

Gaza’s population approaches two million, increasing by about 50,000 a year. Fifty-six percent are under the age of eighteen, over fifty percent are unemployed and one half of the people live below the poverty line. Over seventy percent of the population, including their descendants, are refugees from the 1948 takeover of their homes and property by what is now the state of Israel.

In the last decade Israel has killed at least 3575 Palestinians, 548 of whom were children. In the same decade, Israel has wounded over 10,000 Palestinians, including a family of eight, just four weeks ago.

The Israeli minister of Foreign Affairs states: “There is no humanitarian crisis in the Gaza Strip and no shortage of basic goods. Israel does not limit goods; the amount each day reflects the needs of the Gaza market.” In 2007 a senior Israeli official said, “The idea is to put the Palestinians on a diet, but not to make them die of hunger.”

From our hotel, we viewed young men with a net, hoping for a haul of fish. There were no fish. In 2014, Israel’s bombs destroyed the sewage treatment plant up shore, so sewage pollutes the shoreline. Children swim in the disease-ridden water anyway, for a break from the Gaza heat. Fishing boats go out, hoping to catch enough to pay for petrol or to feed their families. Though International law allows fishermen fifteen miles out from shore, the Israeli Navy arbitrarily limits the distance out allowed to Gazan fishermen each day, to nine or seven or even three miles. Consequently, many Gazan fishermen are shot at or killed or have had their fishing boats confiscated or rammed and sunk. From our hotel we saw a scouting group playing on the beach, exactly where, in 2014, an Israeli missile hit and killed four children, cousins playing soccer.

The eight United Nations refugee camps are full. One half of the population of Gaza receives food aid

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from the United Nations. In 2017 the United States gave ninety-million dollars to the United Nations for Gaza. In 2019 the current U.S. administration withdrew funds for Gaza, putting the U.N. agency thirty million dollars in the red. The United Nations director of operations for Gaza told us, "Israel gets to do the occupying and the rest of the world pays for it." Israel, in fact, profits from it, an extra eight million dollars is paid in fees by the United Nations to Israel to get food into Gaza.

Gaza has the resources to be self-sufficient, but due to Israeli control, Gaza is unable to use them. Seventy percent of reconstruction costs from Israeli bombing, goes into Israeli pockets. Gaza is not allowed to export. Suicide, normally rare, is increasing due to lack of opportunity. The social fabric is being destroyed, with less support in the traditional extended family. Unemployment leads to family violence. The economic cliff undermines traditional cultural norms, a symptom of PTSD. Dehydration causes one to think less about others when trying to survive.

Israel has bombed so many schools that kids must attend school in shifts, morning and afternoon. Israel has bombed the power plants, so there is only enough electricity to supply three hours of electricity a day. The bombing can begin again at any time. When it rains the aquifers become poisoned from bomb residue. Israel has targeted the municipal water purification systems, so water systems need to be set up in each local community. Children are the most vulnerable. Because of widespread poverty, water needs to be free. Israel delays the importation of water purification systems and maintenance parts. In Gaza, people say, "Israel controls even the rain." According to the United Nations, Gaza will be unlivable in the year 2020.

Since the Great March, the non-violent demand for the right of return, hundreds have been killed at the eastern fence, thousands, have been shot with live ammunition and have severe bone infections or have become amputees. We met many of these survivors. We learned that Israeli snipers use toxic bullets causing comas and intense bleeding. Palestinian doctors are trying to figure out how to treat the poison. How is this anything but premeditated murder?

Two to three hundred young people gather on line and in person to tell their stories about life in Gaza. They choose not to be a statistic. They release their stress by telling who they are and how they feel. The majority admit to having suicidal thoughts. They said things as: "I'm expected to have a child at my age, but I won't. I have no job." "We have much pride, but it's hard to push through." "If you don't have a dream, you're already dead."

Christians and Muslims still live side-by-side, supporting each other, united in their struggle and hope. A church, first built in Byzantine times, sits a few feet

from a mosque in old Gaza City. The people of Gaza say over and over again, "We want to live, we do not want to die." They are resilient, steadfast and in the midst of all their despair, hopeful. **They are hopeful because that is all they have left; no life, no opportunities, no vision for the future, all they can do is hope.**

Kairos is about hearing Palestinian Voice over the dominant narrative. I'll close with the Gaza voice of Omnia. She is twenty-three.

There is sadness in this city:

In its bumpy streets.

In a cloudless sky that is empty of all the opposites of sorrow,

In the lamps with no power,

In the darkness that mirrors our daily lives,

In the depths of the sea that embraces both loved ones and the tears of those who lost them,

In trees so dry only trunks are left,

In every grain of sand that holds the memory of someone gone before their time,

In dreams dreamers are not allowed to dream, much less grasp,

In houses partially standing, exposing their skeletons of iron bars,

In silence redeemed by the ever-present buzzing of drones and the roaring of the power generators,

In hearts more broken than healed,

In eyes that water with pent-up longing,

In smiles that only show how good we are, at bottling this all up.

A preliminary matter is whether, as Israel alleges, it is relieved of all international legal obligations to the people of Gaza as a result of its supposed 'disengagement' from Gaza in 2005. From an international law perspective, the physical removal of IDF occupying troops from the territory of Gaza and the dismantlement of unlawful Israeli settlements did not affect the legal status of Gaza as 'occupied Palestinian territory.'

Israel has maintained tight control over Gaza, including massive military attacks in 2008-09, 2012 and 2014, as well as frequent use of excessive force, unlawful weapons and tactics, and disregard for the constraints of law. Despite 'disengagement' Israel maintains effective and comprehensive control over Gaza's borders, air space, and offshore maritime waters. In fact, as a result of the blockade in existence since 2007, the occupation is more intense and abusive than was the oppressive form of occupation that existed in Gaza prior to 'disengagement.'

(In a special report submitted to the UN General Assembly on 11 January 1957, during the conquest of Khan Yunis on 3 November, Israeli forces killed 275 Palestinians: 140 refugees and 135 local residents and on 12 November (after fighting was over), Israeli military forces killed 110 Palestinians in Rafah: 103 refugees, seven local residents plus one Egyptian).

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Gaza has some of the best olive oil and olives in the world, but who would know it? Israel prevents its export. In addition, olive growers are shot by Israeli snipers if they approach their trees.

While the health ministry determined that each Gazan needed a daily average of 2279 calories to avoid malnutrition, military officials reduced the 170 trucks to 67 daily, compared to 400 trucks before the blockade. Often, due to Israeli restrictions and delays, food is unloaded, checked and then put into new trucks, so many items spoiled as they lay in the sun. Over 96,000 homes in Gaza have been damaged or totally destroyed and 244 schools have been damaged.

The 1946 Constitution of the World Health Organization upholds: "The right of everyone to the enjoyment of the highest attainable standard of physical and mental health." The deliberate interference with the right to health is among the worst imaginable collective abuses of people subject to belligerent occupation.

Gazan refugees think about the right of return but also simply surviving. Gaza is a cage and your first thought is for the strength to escape before you can escape. They desire us to speak the truth, not just for Palestinians, but for justice for all people.

Join Haiti's Campaign for Dignity

Help Build A Teaching Hospital for UNIFA

See the video recording of the August 8, 2020, webinar featuring Mildred Aristide, former First Lady of Haiti

The webinar also presents Danny Glover; Laura Flynn; Henri Ford, MD,MHA; Ira Kurzban; K'Ronna Harmon.

The link to the video of webinar is on the HERF website. <http://www.haitiemergencyrelief.org> You also will be offered the chance to donate to this project.

Leeza Vinogradov ¡presente!

Leeza was active in every peace and justice issue, from the Crech drone base to the Berkeley Marine Recruiting Station, from fair housing to the genocidal Iraq sanctions. She was a member of the original Women for Peace, Gray Panthers, Code Pink, East Bay Coalition to Stop Sanctions on Iraq and much, much more. Leeza's artistic abilities were a great asset in many projects.

Leeza's daughter Caryn is planning a virtual west coast memorial for Leeza. For the alert, write Caryn at carynas@gmail.com

Denise Gums ¡presente!

remembrances by Pierre Labossiere

Our beloved sister and great friend Denise Adele Gums passed away suddenly on July 22, 2020. With profound sadness we express our deepest condolences to her family and the large extended family of her many friends. May we be comforted by the memories of her great love of life, love of humanity and passion for a world of peace, justice and equality! Her light will shine bright forever!

A fervent liberation theology catholic and friend of the late Father Jean-Juste of Haiti, the legendary advocate for refugees since the early 1980's or earlier. Denise was also a great supporter of Lavalas and President Aristide giving away copies of his books "In the Parish of the Poor" and "Eyes of the Heart" and speaking of Haiti's "Ti Legliz" or base community church as a model of faith in action. She was a firm believer in the power of the collective to make positive change.

Denise was very active in the anti-apartheid struggle, against the US wars in Central America, on the issues of refugees and immigrants, homelessness, police brutality, equality, women's rights, labor, and developments in Africa. She was a part of the beautiful core group of people of faith and community activists who could always be counted on to stand at a moment's notice on local and international issues. Generous to the core, known as "Mama Africa" in the bay area African community, I remember her many acts of solidarity with sisters and brothers in need including refugees and immigrants - sharing is faith in action, she would say.

We will miss Denise's joyful presence as she worshipped in various denominations, sang, danced, ate, marched, was arrested for engaging in civil disobedience, cared for any of us in need and challenged us to do more for our immediate community and the world. We will always feel her loving, giving spirit inspiring us to do right and make this a world of peace and justice.

Rest in peace dear Denise!

A celebration of the life of Denise Adele Gums took place on August 15, 2010. For more information, please visit: <https://Oakland.chapelofthechimes.com/obituaries/Denise-Gums/#!/Obituary>



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Regarding that Envelope

There is an envelope included in this issue of *Planted by the Waters*. If each person who receives *Planted* puts a check into the envelope and mails it to EPI/CALC, it will greatly improve our ability to do the work for justice and peace which we are called to do together. It doesn't have to be a lot. Every little bit counts.



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Calendar & Announcements

Saturday, October 17, 5:00 - 6:30 East Bay Sanctuary Covenant Virtual Annual dinner

Sunday, November 15, 4:00 - 6:00, EPI Virtual Fall Gathering, for details visit www.epicalc.org

Save the Date: November 15, 4:00 PM EPI's Virtual Fall Gathering 2020 The Forgotten Countries — the *et cetera*

This year the Covid-19 pandemic has changed the things we can do, and the ways we do the things we can. With that in mind, Ecumenical Peace Institute's Board is excited about the program we are planning for this year's Fall Gathering.

At a time when everyone's 'front burner' issues are Covid-19; Black Lives Matter; the Trump administration's systematic dismantling of America's social agencies and our Democratic systems, Ecumenical Peace Institute will focus at our Virtual Fall Gathering 2020 on countries/territories left behind.

We will take advantage of the virtual nature of our gathering to bring in speakers from six countries/territories, representing crises in regions of the world that are often forgotten while we are distracted by fires closer to home. We call these the *et cetera* countries. Places suffering U.S. driven crises that are literally 20 or 30 down the triage list. We promise an exciting gathering from around the world.

MARK YOUR CALENDAR for Virtual Fall Gathering: November 15. Check website for more details to come. www.epicalc.org

Dear EPI Member/Supporter:

We will soon discontinue sending our newsletter *Planted by the Waters* via US Postal Mail due to monetary and environmental costs.

We will continue sending *Planted* via e-mail. Please e-mail us at epicalc@gmail.com and request to receive *Planted* via e-mail.

Exceptions: If you need to continue to be a paper-copy subscriber of *Planted* via US Mail, please e-mail us, or call us and leave your name and phone number so we can call you back for details.

For paper-copy subscribers, we will be asking for \$35 or \$50 per year (minimum of \$10s) send check to EPI, PO Box 9334, Berkeley, CA 94709. Donations via PayPal can be made at EPI's website. Scholarships are available upon request.

Thank you for your understanding!

EPI Board.